



JULY-AUGUST

1953

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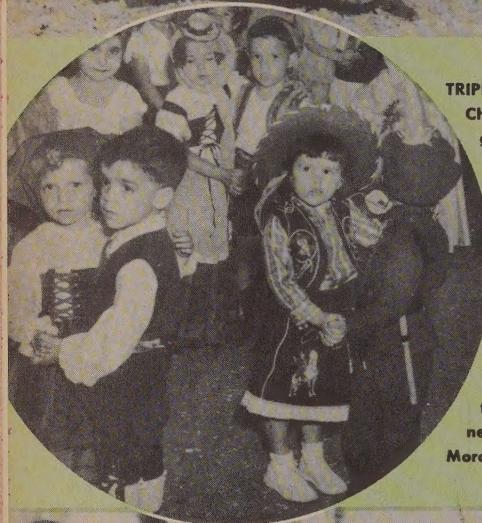
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FORTH

YOUR CHURCH IN THE NEWS



TRIPLE service at All Saints' Church, Lakeland, Fla.: ground-breaking by Suffragan Bishop Bram (above) for St. David's Mission, started by All Saints', and Rogationtide Bounding of the Close, in which procession marched around bounds of property, and blessing of the fields. Left, kindergartners of Trinity School, Moron, Cuba, have dance.



LAYMAN'S WEEKEND is annual event at convocation of Southwestern Brazil, which met this year at the Redemption, Sao Gabriel. Here the Rev. Diamantino Bueno, rector of Christ Church, Jaguarao, addresses men.

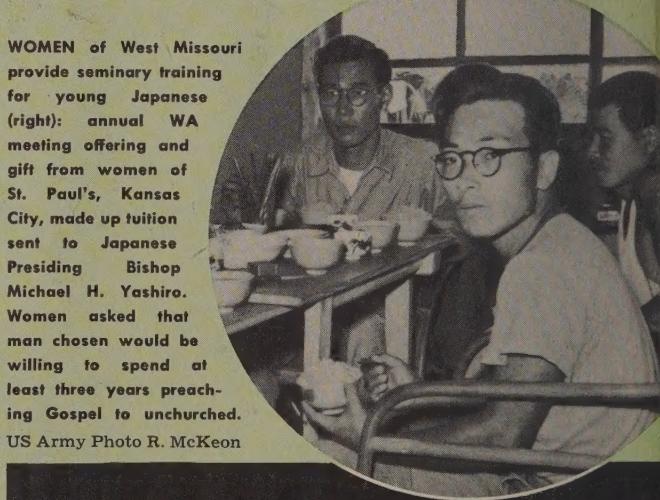
GRADUATING class of St. Luke's College of Nursing, Tokyo, Japan, assembles in St. Luke's Chapel for commencement exercises

JAPAN GFSers, members of Girls' Friendly Society at St. Luke's, Tokogakuen, go on camping weekend. They also sew, knit, and crochet, especially for patients at 382nd General Hospital whom they entertain once a month.



WOMEN of West Missouri provide seminary training for young Japanese (right); annual WA meeting offering and gift from women of St. Paul's, Kansas City, made up tuition sent to Japanese Presiding Bishop Michael H. Yashiro. Women asked that man chosen would be willing to spend at least three years preaching Gospel to unchurched.

US Army Photo R. McKeon



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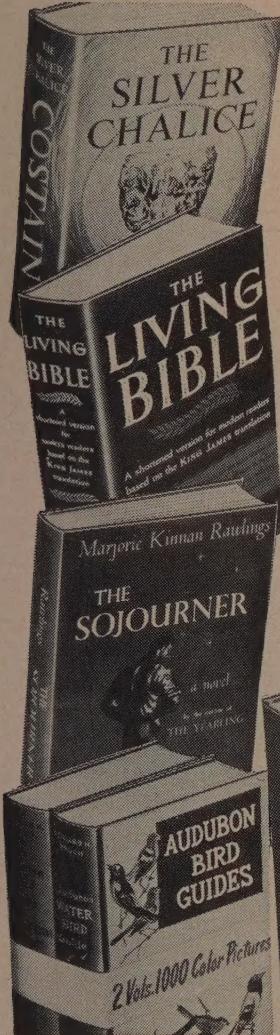
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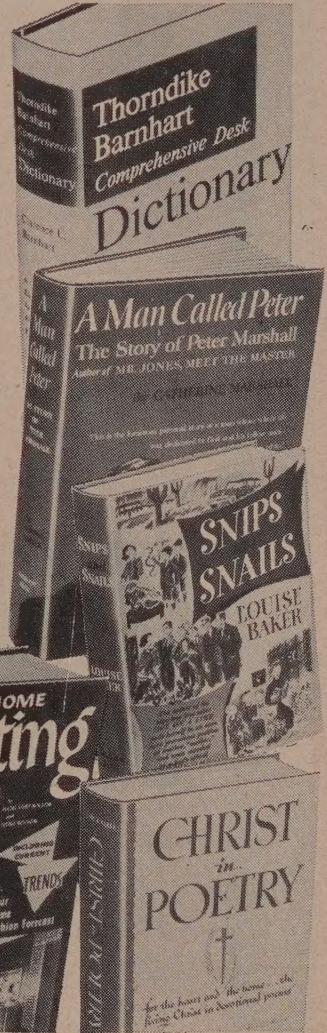
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Turning the Pages

A FEW weeks ago *Look Magazine* presented a magnificent popular article entitled *What is an Episcopalian?* by W. Norman Pittenger, a professor at the General Theological Seminary in New York. Pittenger is not only an able teacher of young men but is also an experienced writer. He is, you'll remember, co-author of *The Faith of the Church* (Greenwich, Seabury, \$2.50). Nothing he has written, however, has attracted and received as widespread, interested attention as the *Look* article. *Look* itself goes into nearly three and a half million homes, and before plans for a reprint were completed, the National Council had received requests for eighteen thousand copies. As of this writing, orders have been received for more than 110,000 copies. These reprints are provided at cost which is \$22 a thousand.

Another distinguished article appeared in the May *Outlook*, official publication of the National Council of Churches. This article, entitled *The Church of the Prayer Book*, by the Secretary of the National Council, the Rev. C. Rankin Barnes, D.D., is a careful, yet popular, narrative of the development and growth of the Church in the United States from the time of Robert Hunt at Jamestown in 1607 to the General Convention meeting in Boston last September.

For Prisoners of War

The Korean truce negotiations, in progress as this issue goes to press, highlight perhaps the plight of prisoners of war. Even after Korea is settled, there will be prisoners of war in various parts of the world. Recently, a retired Army major wrote to the Presiding Bishop:

"At present there are no doubt thousands of prisoners in the hands of their enemies, many of whom most sorely need God's help, especially those in the hands of the Reds. Would it not be a great thing if at every regular service of our Church a prayer was offered for the easement of their lot? Surely so many prayers from so many people

continued on page 24

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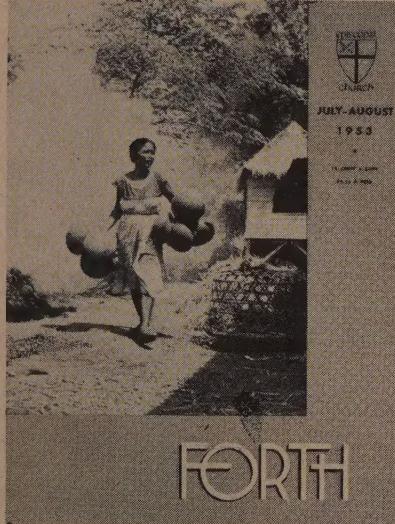
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FORTH

VOL. 118 NO. 7
JULY-AUGUST 1953

William E. Leidt
PUBLISHER-EDITOR



THE COVER. The United Nations, through its technical assistance program, is making a great contribution to the economic recovery of the Philippines. Skilled potters, such as the woman on the cover, learn improved techniques and more up-to-date methods of work at a training center in Manila. Similarly, the Church is making a great contribution to the spiritual recovery of the people.

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FORTH July-August 1953, Volume 118, No. 7

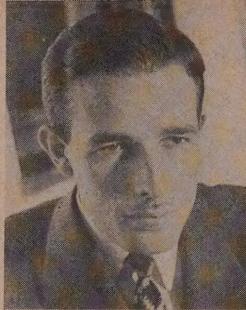
Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15¢ a copy. \$1.25 a year. Postage to Canada and Newfoundland 25¢ extra. Foreign postage 50¢. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Carl J. Fleischman, Business Manager; Harold H. Short, Jr., Advertising Representative. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittances payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.

Go Ye, and Te

NEW MISSIONARIES ASSI



The Rev. Rowland J. Cox
Vermont to Alaska



The Rev. E. F. W. Rhodes
Chicago to Japan



The Rev. Donald J. Welty
L. I. to Virgin Islands



The Rev. Frank K. Barta
California to Virgin Islands

THE number of non-Roman, American overseas missionaries has increased in the past three years from 15,000 to 18,000, according to a recent survey of the National Council of Churches and Union Theological Seminary, New York City.

This increase probably includes thousands of new missionaries since about one thousand who were forced to leave China now have retired or are working in this country, and another thousand China missionaries now are reassigned and serving elsewhere.

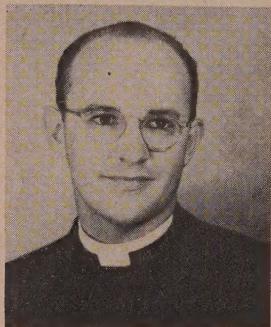
The general upswing is not true for the Episcopal Church, however, for in 1927 there were more than 300 missionaries in China, alone, while in 1950 there were only 325 National Council appointments throughout the world. In 1951 and 1952, respectively, there were 270 and 279. There has been a steady increase in the number of appointments since 1949, but the increase was insufficient to offset the great loss caused by withdrawals from China. Had the National Council been able to meet the increased costs, the drop could have been offset for the Church always has more volunteers for its overseas missions than it can possibly support.

The National Council expects a larger gain in 1953, for it recently appointed a total of forty-one new missionaries to posts throughout

the world. Some already have left, some leave this summer, and some will remain in this country, probably until next year, for further study. More than twenty gathered at Seabury House, Greenwich, Conn., June 19-20, to attend the annual Outgoing Missionary Conference. There they met with the Presiding Bishop and the Rt. Rev. John B. Bentley, Director of the Overseas Department, and his associates, and were officially commissioned in the Lawrence Memorial Chapel.

This year the Missionary District of Alaska will welcome a total of five young clergymen and their families. The Rev. and Mrs. Rowland J. Cox already have left for St. Thomas' Mission, Point Hope, "one of the most isolated and desolate outposts of the Church." Mr. Cox, who received his S.T.B. in May from the General Theological Seminary, New York City, is a Harvard graduate, and was a candidate from the Diocese of Vermont. Mrs. Cox, the former Mary Jordan, attended Radcliffe College and graduated from Barnard College.

Another new Alaska missionary from General is the Rev. Richard S. Miller of Milwaukee. He and his bride, the former Anita Van D. Eells, have begun their work at the frontier



The Rev. Robert B. Greene
Texas to Alaska



The Rev.
Edwin C. Webster
Wisconsin to the
Panama Canal Zone



The Rev. David M. Paisley
Michigan to Honolulu



The Rev. Richard R. Over
California to Philippines



The Rev. Edmund K. Sherrill
Massachusetts to Central Braz

h All Nations

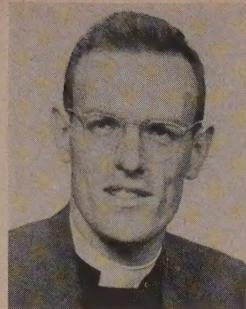
TO STRATEGIC AREAS

station of St. John's-in-the-Wilder-
ness, Allakaket, just north of the
Arctic Circle. Mrs. Miller, who is a
graduate nurse, and Mr. Miller, who
served as a hospital apprentice in the
Navy, both should find their medi-
cal experience of great help in their
new assignment.

The Rev. and Mrs. Glen W. Wil-
cox go to Christ Church, Anvik.
Mrs. Wilcox, the former Joan L.
Isensee also is a graduate nurse. Mr.
Wilcox, an alumnus of Hamline
University, completed his theological
training at Berkeley Divinity School,
New Haven, Conn., this spring.

The two bachelors in the group
are the Rev. Walter W. Hannum
and the Rev. Robert B. Greene. Mr.
Hannum is a graduate of State
Teachers' College, Westchester, Pa.,
and the Philadelphia Divinity
School. He expects to work in the
interior of the Organized Territory.
Mr. Greene was vicar of St. Stephen's,
Liberty, Texas, before going
to St. Timothy's Mission, Tanacross.
A graduate of the University of the
South, he received his B.D. in 1949
from Virginia Theological Seminary,
Alexandria, Va.

Two new missionaries to the Mis-
sionary District of Honolulu are the
Rev. Harry S. Finkenstaedt, Jr., and
the Rev. David M. Paisley and his



The Rev. T. Hall Partrick
N. C. to Dom. Rep.



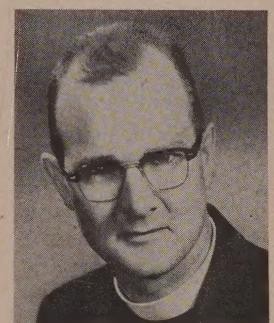
The Rev. William A. Hio
Albany to Okinawa



Dr. William R. Orr
Arkansas to Liberia



Alice Sano
Michigan to Japan



The Rev.
E. Lucien Malone, Jr.
Dallas to Virgin Islands

The Rev. Richard S. Miller
Milwaukee to Alaska



The Rev. Maurice M. Garrison
Colorado to Philippines



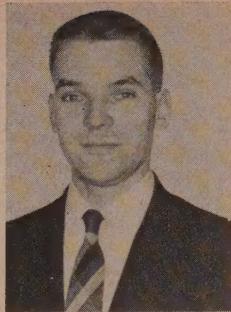
The Rev. E. Pinkney Wroth, Jr.
Washington to Cuba



The Rev.
Donald E. Bitsberger
Western Massachusetts to Japan



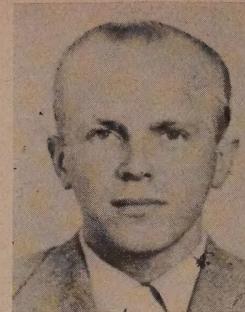
Arthur H. Peacock
Chicago to Brazil



The Rev. Glen W. Wilcox
Minnesota to Alaska



The Rev. W. C. Buck
Louisiana to Dom. Rep.



Thomas H. Kaasa, Jr.
Olympia to Japan



The Rev. W. W. Hannum
Pennsylvania to Alaska

and obtained his Ph.D. in Biblical studies. He next taught at Emory University in Georgia. During his two years there he became interested in the Episcopal Church through his associations with local Churchmen and the rector of Holy Trinity, Decatur, Ga. He delved into the writings of Anglican scholars and in 1950 was confirmed. That same year he married Martha E. Stowell and returned to the University of Chicago to do research on a New Testament project. He became a special student at Seabury-Western Theological Seminary, Evanston, Ill. Ordained to the diaconate in June, this twenty-nine-year-old clergyman is now working with a Japanese congregation on the West Coast before returning to the land of his birth.

Thomas Kaasa, who goes to Japan in August, is another of the new missionaries who does not have to study the language; he already is a fluent linguist, having been an interpreter and translator in the U. S. Marine Corps during World War II and part of the Korean conflict. At thirty-two he has a background in Latin, German, Spanish, French, Chinese, Mongolian, Korean, and

Japanese. A communicant of St. Clement's, Seattle, Oregon, he will teach English at St. Paul's, Tokyo.

Twenty-four-year-old Alice Sano is going to teach music at Shoin Junior College in Kobe. A Nisei, born in Los Angeles, she has studied and taught music for a good part of her young life. A communicant of St. Andrew's, Ann Arbor, Mich., Miss Sano taught at St. Mary's School, Springfield, S. D., and graduated from the University of Michigan School of Music in 1950.

The belief that "our Church will become stronger at home as it witnesses to its beliefs abroad," is one reason why the Rev. Donald E. Bitsberger chose to be a missionary to Japan. A communicant of St. John's, Ashfield, Mass., he is a 1953 graduate of Episcopal Theological School and won his bachelor's degree from Yale. Both he and his wife, the former Eva S. Friedman, are converts to the Episcopal Church.

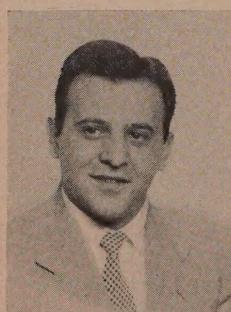
The Rev. Wayne B. Williamson, Jr., with his wife and two young sons only recently returned from Oxford, England. A communicant of Grace, Los Angeles, he took most of his theological training at the

Church Divinity School of the Pacific, Berkeley, Calif. Here is another man who worked at a variety of jobs before he received a call to the ministry. Prior to the war he was a federal patrolman along the California-Mexico border. A naval radar specialist during World War II, he also worked as a cable tester and a tool design draftsman. He will study Japanese in California before going to Japan.

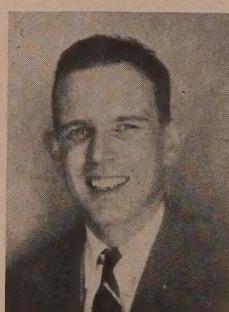
Going still further west to the Philippines are the Rev. Maurice Martin Garrison and the Rev. and Mrs. Richard R. Over. A tutor at the General Theological Seminary for the past year, Mr. Garrison already has arrived in Manila where he will teach at St. Andrew's Theological Seminary. When a young man he thought of being a doctor and under the auspices of the Army took part of his pre-medical training. He got a B.S. from the University of Minnesota School of Medicine in 1946 and the following year won his B.A. *cum laude* from the school of liberal arts. After teaching for two years he entered General from which he received his S.T.B. in 1952.

continued on page 30

Elias W. Saleeby
Long Island to Liberia



The Rev. H. S. Finkenstaedt
New York to Honolulu



Melvin Kenny
New York to Liberia



The Rev. and Mrs. Wayne B. Williamson and children
Los Angeles to Japan





News from our Missionaries

Balbalasang Clinic is Closest to My Heart

By ELLA L. FOERSTEL

JT is almost two years since I came to Balbalasang. I have learned much; the people have come to know me, and I think I can say the work is progressing.

When I first came the Rev. Ramon Alipit was a deacon, but in a few months the bishop made his visitation and he was ordained priest. We are most fortunate in having him, for he is one of the best. His work has not been easy, for he also is a stranger in these parts, and like me had much to learn. He now has an assistant who is a deacon, the Rev. Isobelo Lacbawan. Both of them are doing much for the people.

Our high school had its first graduating class last year. It is not easy to get teachers to come to such a remote place; and we are grateful to those who do. Fortunately the principal and his assistant are of this place. The school is very active and of good standing. We do have visits from inspectors at times, and their only complaint is our lack of equipment. Through the kindness of many friends this is gradually being improved, and we hope soon to have our permanent school permit.

I enjoy teaching the fourth-year girls home-making and child care. Most of the classes are held in my home for it is their only chance of seeing things which are the least bit modern, such as making a bed. Most of these girls sleep on the floor with just a blanket for a covering. Some

may have a rattan bed, but there would be no mattress. The girls are enthusiastic.

Then the clinic, which is closest to my heart. It is not easy, and we have many anxious times. We have had serious cases; and it is a great responsibility. How badly I want to get a doctor in here for cases too ill to be moved, and yet there is no one to come. We must take care of them as best as we can. I know we would fail but for the strength and help which is given from Above. Mrs. Anne Dungo, a St. Luke's graduate, is my great helper. I leave to her most of the daily clinic work. I call her the "obstetrician and pediatrician" and I am the "consulting doctor and surgeon."

Marian Davis, who has been in the Philippines several years, and with whom I was interned during the war, is coming next month. Not only will it be wonderful to have her companionship but also her help.

UTO Buys a Horse

Another joy is a horse given me from the United Thank Offering. (*This was after her first hectic trip in to Balbalasang on foot.*) He is such a help. The saddle that came with him is comfortable, so I do not tire when I am riding. I have him led, for one can only walk on these trails. Besides I am not a real horsewoman, and I feel easier when some one else has the reins and I can just hang on! Aside from this, I find my time filled with holding back the over-hanging branches. For this gift I am deeply grateful.

• MISS FOERSTEL is the nurse in charge of St. Paul's Mission Dispensary, Balbalasang, the Philippines.

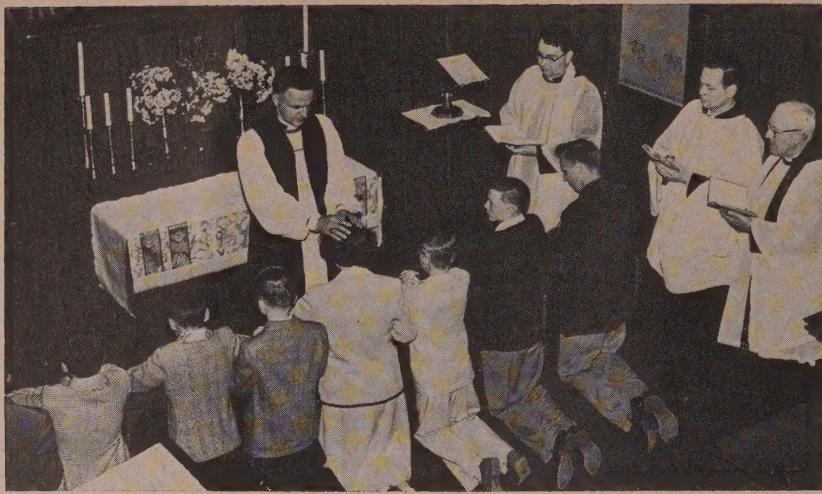
My latest project, and the one for which I hope to have Miss Davis' help is a nursery-kindergarten. I found that much of the illness among our children was caused by their being left alone, or with a young brother or sister, while the mother was in the field harvesting or seeding. There were so many upsets because "he was given raw camote (*sweet potato*) or they had him out playing in the rain."

We didn't have much to start with, except part of the girls' dormitory, but it has been a wonderful success. I bathe five or six babies each morning, and we treat all their ailments. The older ones are taken to another room where a volunteer teacher works with them most of the morning. We have from thirty-five to forty-five a day. The children love it, though at first it was certainly a "howling success!" The parents are ever so grateful, and now that seeding time is over the mothers are coming in turns, two a day to help us. Also, they send in rice and sometimes a little vegetable. We are giving each child milk and cod liver oil in the morning and a lunch of rice and vegetables. It has been wonderful to see the improvement in them.

Banana, Papaya, Coffee Trees

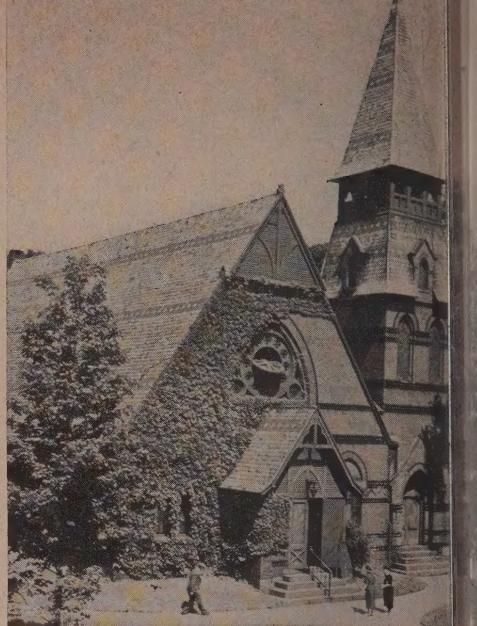
I have enjoyed working to improve the compound grounds, and I am thankful to have flowers blooming at last. I have planted banana, papaya, and coffee trees. The bananas are just bearing fruit for the first time. My vegetable garden does not thrive as well as I could wish, when I need them so much. As for my chickens, they are a discouraging industry, costly and giving very little income. I now have three ducks and two ducklings.

I have had several trips out to Manila and Baguio since I came in two years ago. I do not mind the trail when I go out the alternate way by Abra. It is long and tiring but not so nerve-racking as I found the way by which I came in. Again my horse is a great help. Of course I love these trips out, seeing all my friends, getting in a movie, eating plenty of ice cream and all the meat I can tuck away, to last until I can get out again.



TWO HUNDRED FAMILIES have joined St. Michael's in six years. Confirmation classes, such as this presented to Bishop Hatch, Suffragan of Connecticut, by the Rev. Winfred B. Langhorst, rector (third from right), usually include forty or fifty people.

Photos by Ferguson



ST. MICHAEL'S, Naugatuck, Conn., once slumbering, shows ever-increasing vitality



FACULTY of church school holds banquet in roomy parish hall. Below, yearly memorial service in which community takes part.



JT has been said that successful living depends on knowing where you are, where you want to go, and how you are going to get there. St. Michael's Church, Naugatuck, Conn., believes that this rule applies to the Church as well.

St. Michael's attracted the attention of many other churches when in 1945 an enthusiasm began which lifted parish life out of a lethargic routine and into an exciting new tempo. When St. Michael's is asked for the formula for its progress, the people reply that it is a matter of "evaluation, perspective, and lots of hard work." The story told in this

• **MISS BROWN** is director of religious education at St. Michael's Church, Naugatuck.

parish is one that is retold in many others and potentially in more. It is a story of a parish that was asleep and what happened when it was aroused from its slumbers.

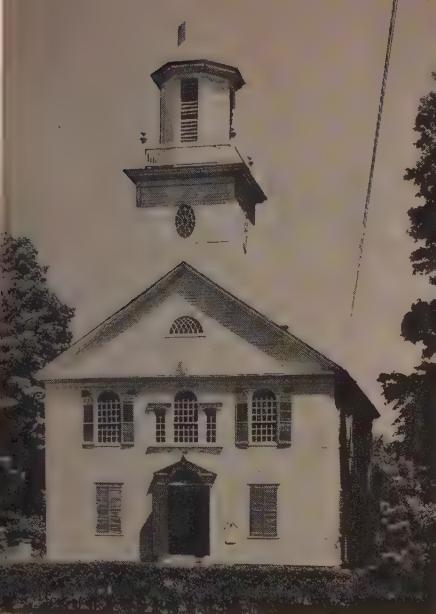
Seven years ago the Rev. Winfred B. Langhorst arrived as the new rector of St. Michael's. He found a church that needed many repairs but most of all, it needed an enthusiasm among the people. At best seventy people came to services, and parish activities were few.

Today attendance has reached more than three hundred at the two services. The church school has grown from sixty to more than two hundred, established organizations have flourished, new ones have sprung up, all reflecting new life in the parish.

A girls' choir, a square dance club, couples' club, and the Playmakers, a theatrical group, all developed within the seven-year period. The

By **EMILY**

FORTH—July-August, 1953



CHRIST CHURCH, Bethany, adopted by St. Michael's, also records fine growth

Lives Again

PLAYS RECORD GROWTH

budget has been doubled, improvements have been made on the property, and almost two hundred new families have been added.

St. Michael's adopted Christ Church, Bethany, Conn., in 1945. Here the pattern of growth has been repeated on a smaller scale. Six or seven people attended Sunday services then, six children composed the church school. There were no guilds, no choir, no acolytes, no young people's groups. Two old fashioned wood burning stoves heated the church. The church had no vicar; students from Berkeley Divinity School in New Haven conducted Sunday services.

Today Christ Church has its own rector, the Rev. Richard S. Beattie; about one hundred communicants; an active church school; a choir; and growing parish organizations.

The first step toward progress was taken in 1945 when the two churches



VENISON is specialty of newly formed Men's Association, which cooks annual game dinner. Members display culinary talents at other times; above, Communion breakfast. Special service and meal is outdoor family festival, attracting more than four hundred.



TREBLED in size in six years, church school has special projects, such as supporting child in Philippines. Below is graduation.



decided to evaluate their assets and liabilities, to find out where they were. These surveys not only included an analysis of the physical plants of each church, but the organizations within the church as well, concentrating on their relationship to the needs of the people.

From the studies, they decided next on the most important jobs to do and from this perspective, this deciding where they wanted to go, they were able to set their goals. They knew that attendance needed encouragement and that people had to feel a part of the church. They decided which improvements needed to be made first on the church's property. Most important, they knew that hard work and sacrifice were required of each of them.



MEETING the women of Windham House, national graduate training center for women in New York City, helps members of St. Bartholomew's, New York, Woman's Auxiliary, understand how United Thank Offering works. One of the outstanding Windham House students, Mrs. Helen Adiseshiah of Delhi, India, here serves Mrs. Anson Phelps Stokes, wife of St. Bartholomew's rector and Windham House board member. Mrs. Adiseshiah's story of what Windham House has meant is written on these pages. Behind Mrs. Stokes are Susanne Greenwall Reid, student house chairman, Helen B. Turnbull, Windham House Director. Upper right, Mrs. Harold Pim, diocesan UTO treasurer.

WINDHAM House, the graduate training center for the women of the Episcopal Church, seems a cold, formal, precise description of the institution which was to be the most dynamic influence in my not by any means uneventful life but that is exactly what Windham House meant to me two years ago in Delhi. Ten thousand miles away from New York, the mail brought letters and blanks with endless directions to be followed and numberless questions to be answered before I was accepted as a member of Windham House.

As I wearily plowed through the papers, I wondered what kind of fellowship this was that I was to enter for it demanded such tremendous preparation. This, however, was as nothing compared to the medical blanks that arrived in the final stages.

I was told in explicit terms that I was not to go to my family physician but to go to a doctor named by the Woman's Auxiliary, and to follow closely the directions given in the blanks. This required a week's leave from my work at the university and a visit to every known specialist with a final check-up by a general physician.

Life at Win Gives Meanin

By HEL

myself to the utmost to enter into a heritage beyond my reckoning and it was at this point that Windham House began to take concrete shape in my mind.

The Woman's Auxiliary would not demand such standards except for a reason which must in reality lead to something of substance and stature. With this overwhelming conviction came a new humility of spirit, and I found myself thanking God for the great opportunity that awaited me.

Today I can look back with perfect equanimity upon the unbelievable hurdles I had to pass; often the light that appeared in the distance seemed to disappear, and I wondered if I should ever reach New York. But the day came when I had a letter put into my hands from National Headquarters in New York telling me that I would be welcome at Windham House in September, 1951. My dream of a year had come true!



TRAINING at Women's Christian College, Madras, India, helped Helen Adiseshiah take advantage of Windham House opportunities. College is aided by United Thank Offering.

am House o All Things

SESHIAH

It seemed rather appropriate that with all my impatience to hasten this great thing that had come, I should travel the ten thousand miles that separated me from Windham House by air. On September 7, 1951, I crossed the threshold of Windham House. The moment I entered and received a warm, hearty handshake from the director, Helen Turnbull, I knew that the warmth and friendliness in the House would make my dream real.

It is life at Windham House that gives meaning to everything one learns in the Christian religion. At the General Theological Seminary I attended the classes of two great teachers who have made much in the Scriptures and in Christian living meaningful to me. Living, in the fullest sense of the term, at Windham House is the logical, practical expression of all that I learn and believe in theory.

In the House is Christian life as it is expressed by women ranging in age from twenty-one to fifty, all at various levels of intellectual and spiritual maturity. There is no more effective weapon than Christian life to break down the barriers of nationality, race, and culture. There are three of us "foreign" students in the House this year, living among twenty-seven American students and members of the staff. But we three are no more foreign than if we had hailed from Southern Ohio or the middle of Texas. At one time when I faced a personal difficulty which appeared my burden alone, I found I had the whole House bearing the burden with me. *Bear ye one another's burdens* is an injunction that is not preached in vain at Windham House.

One visitor, watching us have fun in the House, said, "I am glad you take your religion so cheerfully." It

Mrs. Adiseshiah Earns NYU Doctorate in Record Time

SCHOLARSHIP is not the primary concern of Mrs. Helen Adiseshiah's life, but her achievements in the field are indicative of the eagerness and vitality with which she lives. Her charm and wit are combined with an intelligence that results in a woman who not only has great intellectual capacities but also is exciting, compelling, and extremely capable. Her charm has won her many friends in this country and, in turn, has deepened the respect of those who have met her for the country which she represents.

She left Delhi, India, in September, 1951, for the United States and further study at Manhattan's New York University. Sponsored by the United Thank Offering, the Watumull Foundation, and awards from the Fulbright Travel Grant, she lived at Windham House, the graduate training center for women of the Church, while she was in New York City.

After completing the requirements for a Master of Arts degree in education, New York University, impressed with her work and ability, encouraged her to work towards a doctorate. Further grants from the Watumull Foundation and the Woman's Auxiliary of the Diocese of Pittsburgh enabled her to continue her studies and in June, 1953, less than two years after her arrival in the United States, Mrs. Adiseshiah was awarded a degree of Doctor of Philosophy from New York University.

Mrs. Adiseshiah is heir to a strong Anglican tradition from her father, grandfather, and great grandfather who were priests of the Church in India. Her father represented the Society for the Propagation of the Gospel at St. Paul's Church in Bangalore, India, where she was born.

She studied at Women's Christian College in Madras, and received degrees of Bachelor of Arts and Master of Arts with honors in English language and literature at the University of Madras. Later she studied at London University, received her teacher's diploma, and returned to India where she lectured in child and educational psychology and was chairman of the department of English at Lady Irwin College of the University of Delhi.

Before returning to Lady Irwin College, she spoke to various groups throughout the United States on a tour, sponsored jointly by the United Thank Offering and New York University.

made me feel that religion might easily be regarded as an affliction. How ironical indeed! When we are not at our term papers and examinations, there is no group that has such spontaneous fun as we do. Among other things, we aspire to

present the more august of our professors with tortoises, and honor them, the professors, not the tortoises, in our skits which are fairly frequent and frequently brilliant.

Windham House prepares its
continued on page 27



Helen Adiseshiah



DOORS of Japanese American community center in Minnesota's Twin Cities are open in hospitality to Indians

JIN Minnesota's Twin Cities, the Church is ministering to the Indians who are leaving reservation life behind in search of a future in the city. Ministry to the Indians is not new to the Church, for it was helping them before there was reservation life, before cities had been developed, even before the country had a government. But city life is new to the Indians and the Church's work with Indians in the city is equally new.

The exodus from the reservation to urban life was stimulated by World War II when Indian men went into the service and many Indian women went to work in war industries. After the war they were reluctant to return to reservation life, and understandably so, for opportunities are decidedly limited.

Of the 25,000 Indians in Minnesota, the largest number is found not on the reservation or in the Indian communities but rather in the Twin Cities since the reservations cannot economically support them. A recent survey shows that the reservations and Indian communities can support just one-third of the total Indian population.

Citizens of Minneapolis and St. Paul long have been aware of the Indian's problems. One short walk along Washington Avenue, the skid row district of Minneapolis, on any evening is enough to produce sufficient, tangible, and convincing evidence of the intensity of the problems. The number of Indian youths who appear before the court every week, the men and women who regularly frequent the city work houses, led public-spirited citizens to or-

Twin Cities Nisei Ai Neighbors

Japanese American Center Eases
Step from Reservation to City

ganize various groups to solve the so-called Indian problem.

Community organizations flourish in the Twin Cities, with the Mayor's Council of Human Relations, the City Fair Employment Practices Commission, Jewish Council, Urban League, National Conference of Christians and Jews, all ready to meet civic problems. Many other groups, in addition to the local councils of churches and Church-women, were prepared to handle the Indians' problems.

None of them had met with any degree of success, however, chiefly because everything had been done for the Indian and not with him. The American Indians were not participating in either the planning or the execution of the programs.

Japanese Americans in Minneapolis and St. Paul have faced many of the same problems which are now being met by the American Indians. The Rev. Daisuke Kitagawa has been in Minnesota for almost a decade, first ministering to Japanese American soldiers stationed at Fort Snelling and remaining after the war to work with the two hundred Nisei families who stayed in the Twin Cities. His goal is not to establish a Nisei parish, but to help them become integrated into ongoing parishes and the community.

The Japanese Americans felt a need for a centralization of their activities without segregating themselves from the community or the community from them. The idea of a community center was born. The center, sponsored by the Diocese of Minnesota, is not to be a tool for promoting their own interests but

for promoting better relationships between themselves and the local community.

It has served as a real center of activity, group activities to which Nisei feel both free and proud to invite their new friends. Every year the center sponsors a bazaar and Japanese food, displays of flower arrangements, articles of art, dolls, and hostesses in native Japanese costumes attract many people in the cities.

The Japanese Americans understand the problems which the Indians are meeting for they are not unlike their own. They opened to them the doors of their Japanese American Community Center for use as an American Indian center.

That the Nisei group has taken the local American Indian group under its wing is an outstanding indication of the progress of the Nisei, more particularly in the area of social responsibilities. The Indians are meeting legal, social, political, and economic barriers which are familiar ones to the Nisei.

In 1948 the Minneapolis Church Federation called a meeting of people concerned with the American Indians' problems and the group, in turn, asked the mayor to appoint a commission to study the situation. The Mayor's Council on Human Relations assigned the investigation to the chairman of the special problems committee. The chairman was Mr. Kitagawa.

A dynamic, enthusiastic, and friendly person, he is both an intelligent and disciplined worker. Physically, Mr. Kitagawa is taller than

continued on page 24

ndian



TRADITIONAL DANCES of Minnesota's Indians are one of star attractions at social gatherings of American Indians, Inc., which are held in Japanese American center. Grandpas and grandmas enjoy seeing their grandchildren wearing Indian costumes and learning steps of old dances.



Minneapolis Star

VETERAN missionary among Indians, the Rev. David W. Clark (left) is to begin work September 1 as director of United Church Committee for Indian Work in Twin Cities. Here he confers with the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota and chairman of committee, and Charles Ackley and Mrs. Mike Dauphinais, representatives of American Indians, Inc., which is helping Indians from the reservations to adjust themselves to their new city life. Committee sponsors include Episcopal Church, Minnesota Council of Churches, and National Council of Churches Home Missions Division.



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BI-RACIAL effort builds entrance in Community Center basement (left). Below, Mike Dauphinais, Sioux Indian, gestures with chopsticks.



Japanese Church Completed, Re-



PROMINENT in the Japanese Church's twenty-fourth General Synod, the first held since signing of the peace treaty, were the Rt. Rev. Michael H. Yashiro, Presiding Bishop (center), and the Hon. Francis B. Sayre, Presiding Bishop Sherrill's personal envoy to Church in Japan. J. Earl Fowler (left) recently Associate Secretary in the Overseas Department, returns to Japan as a missionary in August.

JHAVE presided at the General Synod of this Church three times, and this is the first time that I could discern definite order and unity among us," said the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Sei Ko Kwai*, at the close of the twenty-fourth General Synod of the Japanese Church in April. "I . . . see that the *Nippon Sei Ko Kwai* has completed its work of rehabilitation during the past seven years, and is ready to advance."

A visitor to last year's General Convention in Boston, Bishop Yashiro was impressed by the devotional addresses given and the synod arranged to have the Rt. Rev. Matthias Sasaki, Bishop of Kyoto, make the same type of address which, he said, "helped us a great deal."

He also reported that he was impressed with the presence of missionaries, in spite of their difficulties in understanding the discussions in Japanese.

Bishop Yashiro was distressed, however, that more of the clergy were not able to take time from their parochial duties to attend the meetings. About one hundred clerical and lay delegates from the Church's ten dioceses gathered at Holy Trinity, Tokyo, for the synod which was the first since the signing of the peace treaty. He cited the need for capable laymen as delegates to the synod. "Therein lies one weakness of our Church."

He also expressed concern over

the "tendency toward parliamentarianism." Rules, canons, and constitutions, he says, are human productions and lack "vision of the . . . a missionary spirit."

Bishop Yashiro is solicitous about the physical welfare of the majority of the delegates whom he described as "quite delicate."

"To participate in full sessions for four days is a heavy duty for them. Most of them were exhausted at the end . . . some of them could not sleep because of excessive fatigue . . . I must pray for our delegates to have stronger health."

BREAK between sessions of Synod finds an impromptu conference of British, Canadian, and American missionaries. Right is the Rev. William D. Eddy, an American who is assistant chaplain and teacher of religious studies, Momoyama Boys' School, Osaka.



Provisional acceptance of a revised Prayer Book and plans for a Laymen's Evangelization Movement were the highlights of the meeting.

The proposed revision was the result of three years' work by a committee of three bishops and eleven priests, all Japanese, which had been appointed at the 1950 synod. The Rt. Rev. Timothy Makita, Bishop of Tokyo, was chairman.

The committee asked that the revision be accepted for provisional use throughout the *Nippon Sei Ko Kwai*, explaining that the liturgy is a living expression of the worship of the Church and that it should be used on the parish level before final action was taken. The committee also pointed out that the revision was made in the light of Biblical authority, the insights of the early Church, the writings of the Church Fathers, and the writings of contemporary liturgists and the liturgies of other branches of the Anglican Communion.

The revision as proposed will permit the *Kyrie Eleison* to be three-

Rehabilitation y to Advance

fold or ninefold and may be in Greek or Japanese, the *Gloria in Excelsis* follows the *Kyrie*, the Creed is optional except on Sundays and feast days, and the Proper Prefaces have been increased to thirteen.

Omission of the Summary of the Law, the Ten Commandments and the Collect which follows, and the Comfortable Words makes the new rite shorter than either the English or American rite. Both the exhortation to confession and the confession itself are presented in a shortened form.

An expanded calendar of the new book provides ninety-five red and black letter days; among the black days is one for the Twenty-Six Martyrs of Nagasaki. Other changes were passed on Morning Prayer, Evening Prayer, Litany, marriage and funeral services, and Confirmation but the Holy Communion was the object of most of the revision.

The voting was preceded by two hours of discussion and an exhortation by Bishop Yashiro who reminded the delegates that the Prayer Book



WOMAN'S AUXILIARY of the Japanese Church held meeting concurrently with Synod. Highlights of the Synod were plans for a Laymen's Evangelization Movement and provisional acceptance of a revised Prayer Book.

is a "symbol of unity" and that if the revision were passed, "every parish must manifest the perfect unity of the Church, and follow the decision of the synod with obedience."

The inauguration of a Laymen's Evangelization Movement was the result of a suggestion of the Hon. Francis B. Sayre (FORTH, February, page 32), the personal representative to Japan of the Presiding Bishop.

He pointed out that less than half of one per cent of the population of Japan is Christian and called for a laymen's movement which would be inspired by the clergy but come from the laity. He recommended that every layman pledge to bring

one person to the Church.

Work has been begun by the National Christian Council of Japan on behalf of non-Roman Churches towards a six-years' all evangelistic crusade and Mr. Sayre expressed the hope that the *Nippon Sei Ko Kwai* would "lead the way." Plans were immediately made to call laymen together in each of the ten dioceses to establish the movement and for a laymen's rally this summer.

In his address, Mr. Sayre said, "Our generation is watching the spread of an ideology which is in irreconcilable conflict with the teachings of Christianity. Since the days of Rome was there ever such a challenge flung at the Christian Church?"

The Woman's Auxiliary to the *Nippon Sei Ko Kwai* was held concurrently with the synod and their resolution to pray regularly for the Japanese clergy to refrain from smoking and drinking caused considerable discussion among the delegates.

Bishop Yashiro points out that this habit was acquired largely during the war when nerves were strained and food severely limited. "Those who give up smoking and drinking very often fall into the power of Satan through spiritual pride," said Bishop Yashiro. "On the other hand, those who are weak and cannot give up smoking and drinking often are conscious of their own sinfulness and are truly humble before Almighty God. In any case . . . I do pray for these two groups."

BANQUET was attended by about a hundred lay and clerical delegates who represented all ten dioceses of the *Nippon Sei Ko Kwai*. At the close of the Synod Bishop Yashiro viewed his Church as having completed rehabilitation and now being ready for advance.





CHURCHMEN'S checks are translated by the Presiding Bishop's Fund for World Relief into aid for the suffering. Above, in a hardcore Austrian refugee camp, or Parsch, for those who are not easily placed, a Russian Orthodox Archbishop distributes food parcels.



CHIEF CHAPLAIN of U.S. Forces in Trieste, Lt. Col. Kenneth hundred food packages in front of the Swedish barracks camp.



EPISCOPAL food packages are distributed in West Berlin by World Council of Churches representatives, Mrs. Bodensieck and Mr. Ziedrick, backs to camera. Bishop's Fund was founded in 1940 by the National Council to facilitate spontaneous action on the part of interested laypeople disturbed by the tragic need throughout the world.

Food and C

PRESIDING BISHOP'S FUND

BEFORE the United States entered World War II Churchmen began sending checks and currency to the Presiding Bishop and to the Treasurer of the National Council asking that the money be used for the relief of suffering people. Moved by the tragic need, but not knowing how best to help, they asked the Church to be their agent.

To facilitate this spontaneous action the National Council established in October, 1940, the Presiding Bishop's Fund for World Relief. Contributions increased as the headlines told of refugees' plights.



is surrounded by refugees awaiting the distribution of four Sowers formerly was rector of Holy Trinity, Greenpoint, N. Y.

ning for Refugees

ATES CHURCHMEN'S GIFTS INTO TANGIBLE ASSISTANCE

This year, as every year since 1940 when the program was started, churchmen in this country have expressed their concern for suffering people throughout the world. During the first half of 1953, about 45,000 pounds of clothing and 7,000 pounds of food packages have been sent overseas by Episcopalians directly through Church World Service shipping centers. In addition to this, cash contributions to the Presiding Bishop's Fund have made it possible to purchase and ship 28,100 pounds of food parcels to hard-core refugees (old, sick, and widows with

small children; people who cannot be relocated) in West Germany, western sectors of Berlin, Austria, Trieste, and Belgium.

Woolen blankets worth \$1,750 were dispatched to the needy in Korea, \$1,000 bought food in Europe for needy Orthodox theological students, and \$3,000 was appropriated toward the purchase of food and clothing for the civil war victims in Northern Greece.

Medical supplies worth \$150 were sent to hard-core refugee homes and orphanages in Belgium and bulk

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EACH BOX bears the word *Episcopal*. Below, a Hungarian widow, Elisabeth Friedrich, receives a similar box from Chaplain Sowers. She cannot emigrate with her granddaughter and great-granddaughter, because of her age. It is impossible to obtain a placement for all three women, and Mrs. Friedrich is reluctant to enter a home.



NOW QUICK, home with the parcel! Young and old alike wait in line for Episcopal packages in a Salzburg Parsch.

Cuttington Marks Aca

DIGNITARIES ATTEND FIRST GRADUATION



FIRST GRADUATION exercises since Cuttington College's re-establishment in February, 1949, are held at Suakoko, Liberia. Among the spectators is a little boy named Cuttington (standing at left). The college aims especially to meet the Church's need for well-trained clergy and teachers who would assume responsibility to develop their country.

CLAN CHIEF of the Kpelle Tribe, follow by newly elected paramount chief, arrives at Cuttington for commencement. After school year closed, campus was used by Liberian Department of Public Instruction for Teachers Institute, training program for elementary teachers of Central, Western Provinces.



LIBERIA'S PRESIDENT, William V. S. Tubman, was speaker at Cuttington commencement. Government officials are at left.



IN PROCESSION leaving building are President Tubman; Bishop Harris; the Rev. Seth C. Edwards, principal of college; government officials

FORTH—July-August, 1958

nic Milestone

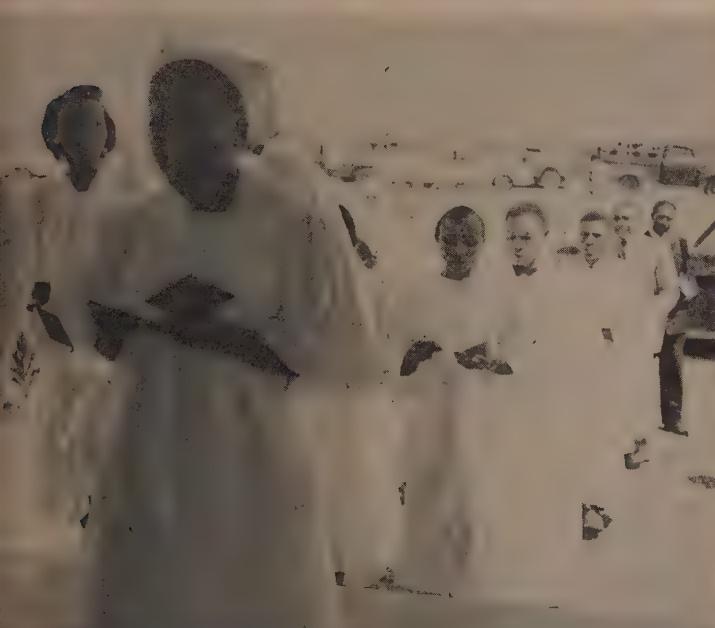
LIBERIA COLLEGE



MISSIONARY BISHOP, the Rt. Rev. Bravid W. Harris, addresses the graduates



THE FOUR graduates are (left to right) Samuel Ford Dennis of Cape Palmas; Lazarus Okeke of Nigeria, theology student; Wellington Neufville of Cape Palmas; and Melvin Mason of Arthington, first student at new Cuttington. They received B.A. degrees; Mr. Dennis also received B.D. and was ordained deacon (FORTH, June, inside cover).



CHOIR and students enter chapel for graduation exercises. Once again Cuttington College is valuable aid in providing church and State leaders.

POINT FOUR TCA Chief Architect Henry Boles (right) looks over site for new girls' dormitory on graduation day with Wentworth E. Miller, on faculty; and Sergio Barbeski of Public Works and Utilities





PENNIES are tossed for favorite missions as George Ballantine, secretary of seminary missionary society, and Seymour Flinn, its president, supervise

HIGH DAY ON HOLY HILL

Each year in early May, there comes a high day on the Holy Hill in Alexandria, Va., when the community at the Virginia Theological Seminary holds its annual fair, inaugurated in 1933 to emphasize the importance of missions and benefit the work of the Church at home and overseas. Thousands of visitors came this year to enjoy the high spirits and good humor of the seminarians, professors, Woman's Auxiliary, and parishioners of Immanuel Church-on-the-Hill and learn about missions. This year the wild west was the theme, with everything from a tonsorial parlor run by the Very Rev. E. Felix Kloman, dean of the seminary, to a rodeo. It gave everybody a good time and raised \$3,000.



PERSONALIZED exhibit on missions is central feature of fair. Tapes lead from model of seminary's Aspinwall Hall to spots on missionary district maps where former students have gone. There also were exhibits sent by the Bishops of Alaska and Honolulu.

SOME people want the world to be run like the croquet game in *Alice in Wonderland*. You will remember that Lewis Carroll has the croquet mallets, the balls, the wickets, all dancing around in great confusion; and Alice complains:

"They all quarrel so dreadfully one cannot hear oneself speak, and they don't seem to have any rules in particular; at least, if there are, nobody attends to them."

These people somehow imagine that two billion or more people, and a hundred or so nations, somehow live together in the world without rules, or if there are rules, without anyone paying much attention to them.

Naturally, such people are against the United Nations because one of the main jobs of the UN is to find the kind of rules which will enable people and nations to live together without confusion, and to enforce the rules which had been agreed upon by the majority.

The Episcopal Church, for more than fifty years, has supported the idea of international co-operation and organization through resolutions passed at General Conventions.

The National Council's Department of Christian Social Relations is charged with the responsibility of furthering in parishes and dioceses programs of social education and community action which will carry out the will of the Church as expressed in General Convention.



About a year ago, the Department decided to find out, as much as possible, what Episcopalians actually think about our relations with our neighbors the world over. A number of questions dealing with international relations were included in a national Opinion Poll.

It was felt by the committee which prepared the poll that it was important to know whether people thought that there was even a possibility of avoiding another war. The question therefore was asked as to whether or not Episcopalians felt that we would

Your World - Do Churchmen Support World Co-operation

have to fight another world war. The poll showed that 80 per cent of the clergy believed that another war can be avoided. Laymen were a little more pessimistic, and only 66 per cent of them felt that another war could be avoided.

The American people depend on people in a number of other countries for certain raw materials, without which the economic and national programs of the country could not be carried out successfully. This nation could not get along without products which it imports from other nations. The opinion poll sought to find out what Episcopalians felt about our responsibility to help people in other countries who may need the technical and scientific knowledge and production skills in which we excel.

Three-quarters or 76 per cent of the lay people who participated in the poll said that the United States should assist foreign aid programs, to help so-called underdeveloped countries raise their standard of living and eliminate poverty and disease. The bishops and priests were even more enthusiastic. Ninety-five per cent of the bishops were in favor of it and 88 per cent of the priests.

Another question was asked, the answers to which suggest that while Episcopalians apparently are overwhelmingly in favor of world co-operation, such as is undertaken through the United Nations, many of them do not know as much as they might about various UN programs.

A question was asked about the United Nations co-operating agency known as UNESCO. It was felt that this would be of especial importance to church people since UNESCO, in association with the United Nations, encourages world development of education, science, and culture.

Yet, the poll showed that not all Episcopalians knew for what the letters UNESCO stand. Only about one-half of the bishops and priests

checked the correct answer and only about one out of three of the lay people knew the correct answer.

A recent study, undertaken by the National Executive Board of the Woman's Auxiliary, gives a picture about the same as that of the Opinion Poll. More than 5,000 Episcopalians in forty-five dioceses and missionary districts and in 152 different parishes were interviewed by members of the WA.



Eighty-six per cent of those interviewed felt that the United Nations is the best instrument existing today working for peace.

Fifty-one per cent of them felt that the most important task which the United Nations faces, aside from achieving peace in Korea, is "to develop standards which will define and protect human rights for all."

The second most important task of the United Nations, apart from Korea, was reported to be "to help underdeveloped nations to increase their production of food and other goods." This was voted by 39 per cent of the people.

Only 10 per cent felt that the most important job facing the United Nations is "to provide shelter, food, and health protection for refugees and for needy children."

Perhaps one of the most encouraging things about this study conducted by the Woman's Auxiliary is the fact that 64 per cent of the parishes reporting stated that they planned to do something further about understanding and supporting the United Nations in the future.

This is the last article in a series based on an Opinion Poll, highlighting the thinking of Episcopalians today.

Voorhees

PIONEER



VOORHEES, Denmark, S. C., is one of finest schools and junior colleges in State. Support comes from South Carolina dioceses and American Church Institute for Negroes.

By MARGARET WICKENBERG

VOORHEES School and Junior College in Denmark, S. C., is the dream come true of a young Negro woman, Elizabeth Evelyn Wright, who gathered fourteen pupils, two chairs, and a borrowed bell to begin a small school in 1897. Later the school moved to two rooms above a store and enrollment leaped to 250 students. The school moved again, this time to a three-room shanty.

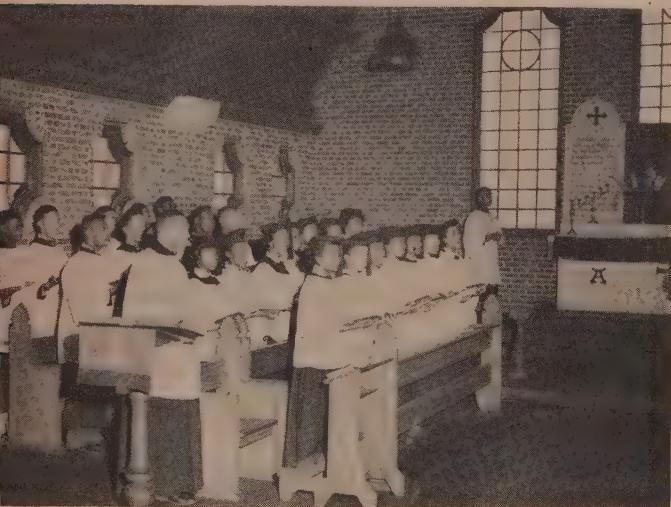
Miss Wright died before she was forty but her zeal and devotion won many friends for the school and her successors carried on her vision and hope. Today Voorhees has more than three hundred students, a three-hundred-fifty-acre campus, and, best of all, a top rating from the Southern Association of Colleges and Secondary Schools.

The high school is one of the ten Negro schools in the State that was fully accredited in the school year 1951-1952 and the only one located

in a rural community. The junior college is the only junior college in the State with the Southern Association's A rating, and one of six institutions for Negroes in the entire State offering work of college grade recognized at all by the Southern Association.

When Miss Wright started the small school, its news spread rapidly since sentiment against the education of Negroes was strong. Among the people who heard about the school was Ralph Voorhees of Clinton, N. J., who became interested in its future and was its greatest benefactor. He gave the original two hundred eighty acres of land on which the school stands, two dormitories, a hospital, boys' trade building, and funds for current expenses. The school took his name in 1902, became incorporated under State laws, and Mrs. Voorhees gave an additional one hundred acres three years later.

During World War I Voorhees' funds were low and gifts to the school were few. The doors were about to be closed when the director of the American Church Institute



ST. PHILIP'S CHAPEL, where President Halliburton holds daily services, was built with aid of United Thank Offering



SPOTLESS infirmary is run by Mrs. Julia C. Haynes, full-time nurse. Fine buildings on spacious campus help Voorhees work.

chool Has High Rating

NEGRO EDUCATION IN SOUTH CAROLINA

for Negroes became interested in Voorhees' problems. He enlisted the support of the Bishop of South Carolina and the Bishop of Upper South Carolina and since 1924 the school has been under the auspices of the two dioceses and the American Church Institute for Negroes.

Shortly after the Church adopted the school, the State took over the elementary school as a part of its public school system and a modern new building is now being erected near the site of the old one. Following World War II, Voorhees gave property to the State for the Denmark branch of the South Carolina Area Trade School. The advent of the trade school expanded the curriculum of the school and permitted students to receive specialized training in trades while working for a Voorhees diploma. The junior college was added in 1929.

Not only is the school giving an accredited education to the people of the surrounding community, but its name brings students from many Eastern states.

President Cecil D. Halliburton says northern parents have a good

reason for sending their children to the sprawling, tree-lined country campus of Voorhees. "Parents don't like to bring up children in the atmosphere of congested cities," he explains. "We can give them plenty of fresh air, discipline, and a solid education. That is why Voorhees continues to attract."

But for the local Negro child, Voorhees offers something more. He can enter the first grade of the State-owned Denmark Elementary School, which is on adjoining property, continue through Voorhees High School and Junior College, and leave at the age of eighteen with a trade learned at the South Carolina Area Trade School, near the campus.

Much of Voorhees' success is due to its dean, Theodore H. Moore, who has been with the school for thirty years. "For a long time," he says, "training teachers was the primary aim of our curriculum in the junior college. Our two-year college diploma, however, will no longer be sufficient for teacher certification after this year but our overall purpose will continue."

This purpose is to give students



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the basic education enabling them to enter the junior year of any standard four-year college, in addition to providing terminal education at the junior college level. Voorhees hopes to raise its enrollment to five hundred students and last year's jump of about fifty students is considered a start toward this goal.

• **MRS. CHARLES H. WICKENBERG, JR.**, a communicant of St. John's, Columbia, S. C., formerly was a reporter on the Charleston (S. C.) News and Courier.



PIONEER in education for Negroes, Voorhees was begun in 1897. Each of the wide variety of classes is limited to forty students.



PRESIDENT Cecil D. Halliburton confers in his office with Dean Theodore H. Moore and Registrar Prezell R. Robinson

Nisei Aid Indians

continued from page 13

the average Japanese, somewhat stocky, and sometimes giving the impression of being an Indian. He believes that this has aided him immeasurably in his work with the American Indians. "Rapport was established between them and me without too much difficulty," he has said.

The American Indians, Inc., was formed in 1950, under Mr. Kitagawa's guidance, for the purpose of promoting the welfare of the American Indians through co-operation with various agencies and organizations in the community and to encourage the Indians to take an active part in civic affairs.

As with the Japanese Americans, their activities are focused on the community center which has become an important part of their lives because it belongs to them.

The center is not a missionary effort with the American Indians or Nisei as its object but rather is a center for Japanese- and Indian-led

programs and activities. The success of the center is due largely to the Church's working with and not for the people.

Last winter an emergency relief program was conducted among Indians who had come recently to the cities. Parishes, through the Woman's Auxiliary, sent tons of used clothing to the community center for distribution among needy families by the American Indians, Inc. This program had further significance in that it provided American Indians and non-Indian Americans with an opportunity to work together for a common cause. The president of the AII also took a trailer filled with clothing to Rice Lake, Minn., for the reservation Indians.

The AII program, which is still in its infancy, includes dances and other social activities in the community center. The Indians, as well as the Japanese Americans, look upon the center as the hub of their social lives. The center offers real security in helping them become integrated into their community.

General Convention Speaks To Every Parish

"WHEREAS, The offerings made for the support of the Seminaries in response to the appeal of Theological Education Sunday, though increasingly generous, are as yet helping to meet only minimal needs for current operational costs; and

"WHEREAS, Many parishes and missions of the Church have as yet not shared in the Theological Education Sunday offering; therefore be it

"Resolved, The House of Deputies concurring, that the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday, as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the Seminaries of the Church."

(Adopted by General Convention, Thursday, September 12, 1952; See *Journal*, p. 293)

Berkeley Divinity School, New Haven, Conn.; Bexley Hall the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.; Episcopal Theological Seminary of the Southwest, Austin, Texas.

Turning the Pages

continued from page 2

would have great weight; but the prayer on page 46 of The Book of Common Prayer does not fit."

At our request a distinguished Churchman has written a prayer for prisoners of war which FORTH is proud to share with its readers:

Almighty God, who art present in every place and from whose love and care no human power can separate us, we pray for all those our brethren now prisoners of war in the hands of our enemies. Let thy fatherly hand ever be over them and thy Holy Spirit ever be with them. In their loneliness, be thou their constant companion; in weariness their unfailing support; in sickness and suffering their strength and consolation. And, of thy mercy, we beseech thee, hasten the day of their deliverance and return, and of the establishment of peace in all the earth; through Jesus Christ our Lord.

Not the First

Mrs. Leopold Kroll, widow of a former Bishop of Liberia and herself a missionary in that land for many years, calls our attention to an error in Liberia ABC's which appeared in the February issue. Of course, the Editor knows, and I am sure that every woman reader of FORTH also knows, that the women of Liberia have been faithful contributors to the United Thank Offering for many years and that their offering presented in Boston last September was *not* their first.

A Look Ahead

FORTH today is in the midst of many editorial plans which in the year ahead will bring you, we hope, an even better, more stimulating magazine. The first announcement of these plans will be made in the September issue.

APPROXIMATELY eleven thousand Prayer Books and Bibles were distributed in a recent eight-month period by the Bible and Common Prayer Book Society of the Episcopal Church. It has completed 144 years of service.

Presiding Bishop's Fund

continued from page 17

food was purchased for orphanages and feeding stations in the Holy Land. All the purchases, which valued \$14,050, were financed by the contributions designated by the contributors for food and clothing.

Cash donations to the Fund which were marked for special purpose or general relief work, provided more relief operations.

The Rt. Rev. A. E. Chadwell, Assistant Bishop in Korea, received \$5,000 for Korean orphans and others in need. He wrote the Presiding Bishop, "I am most grateful for the very generous grant which has been voted by your committee. . . . It will be of great help and relieve me of considerable immediate worry. Part of the money will be used for the maintenance of the orphanage of the mission and the remainder where the need is greatest."

Flood victims in England received \$4,000 and the Old Catholic Church in Holland was sent \$2,000 for the same purpose. The Diocese of Hong Kong was helped by a \$6,000 appropriation to carry on refugee work in that area.

A grant of \$4,000 was made for medical supplies and special food for ailing refugees overseas and \$2,000 was spent on food and clothing for the Orthodox in the East. Work among Berlin refugees was supported by a \$2,500 grant.

Total expenditures through the Presiding Bishop's Fund for World Relief were \$39,550 during the first half of 1953, which is a substantial addition to the Church's relief work based on the \$400,000 annual budget appropriation.

The activities of the Fund are supported mainly by contributions from individual Churchmen who wish to do more for their fellow men in need and who feel that their Church should be given an additional opportunity to respond efficiently in times of flood, drought, famine, and other emergencies. Episcopalians created the Presiding Bishop's Fund because they wanted to help people through the Church.

Checks for the Fund may be made out to H. M. Addinsell, Treasurer, 281 Fourth Ave., New York 10, N. Y.

Presiding Bishop Heads NCCC Committee

THE Rt. Rev. Henry Knox Sherrill, Presiding Bishop, is head of a committee of fifteen, appointed by the National Council of the Churches of Christ, to study developments in Congress and elsewhere which may threaten American freedoms and to help Churches recognize threats of communist infiltration into American life. Two other Churchmen on the committee are Thomas B. K. Ringe and Charles H. Tuttle.

With a blessing by the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Sei Ko Kwai*, six members of the thirty-ninth graduating class of the Central Theological College, Tokyo, were awarded diplomas. The service, which took place on March 31, was held in Holy Trinity Church, Tokyo. The preacher, the Rt. Rev. Paul Ueda, Bishop of Hokkaido, called upon the students to "concentrate their energies on the service of Christ. . . ."

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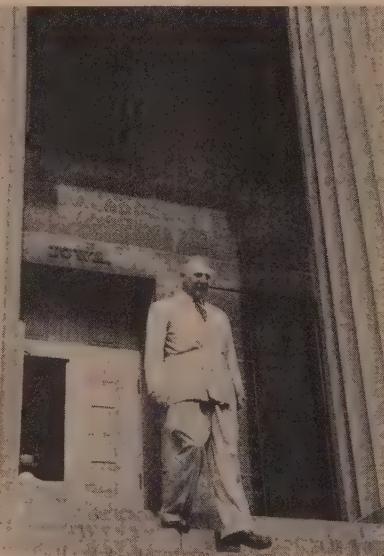
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CHURCHMEN IN THE NEWS



Virgil M. Hancher

Church, Iowa City, where he also "preaches" several times a year. He has been vestryman and senior warden of the parish and, according to his rector, the Rev. Harold F. McGee, has done so "with credit to himself and Trinity Church."

On the diocesan level, he served on the standing committee in 1944, 1951, and 1953, and on the committee of the Iowa Episcopate Fund in 1947.

He was president of the National Association of Faculty Episcopaliens in 1948 and president of the International Religious Council for American Colleges and Universities in 1952. He also served from 1951-1952 as a member of the school and college committee for World Brotherhood Week under the National Conference of Christians and Jews.

Mr. Hancher was born on a farm near Rolfe, Iowa, where his parents, grandparents, and great-grandparents had lived. He went to high school at Rolfe, excelled in debating, and later went to the State University of Iowa where he gained recognition in both intercollegiate oratory and debating. He led his class in scholarship, was president of the senior class, and was elected to Phi Beta Kappa.

After receiving his Bachelor of Arts degree from Iowa in 1918, he served for a year in the United States Naval Reserve and then studied in the College of Law at the University. Awarded a Rhodes Scholarship, he studied at Worcester College at Oxford, England. He received the bachelor's degree in Jurisprudence in 1922 and later, in 1927, a master's degree from Oxford.

He returned to his studies at the State University's College of Law in 1922. For a time while studying law, he taught in the political science department, and he was a member of the *Iowa Law Review* staff. He received the degree of Juris Doctor in 1924.

During his seven years at Iowa, he was affiliated with Sigma Nu social fraternity, Phi Alpha Delta law fraternity, Phi Beta Kappa, Delta Sigma Rho forensic fraternity, Zetagethian literary society, and A.F.I., senior men's honorary society.

Mr. Hancher practiced law in Chicago from the time he was ad-

Churchmen . . continued

mitted to the bar in 1924 until 1940. Throughout his professional career he kept in close touch with University affairs. From 1938-1939 he was president of the State University of Iowa Alumni Association. He was appointed president of the University in 1940.

A member of many legal, social, and civic groups, he has also served as an officer of the National Association of State Universities and of the Association of American Universities. He was a delegate to a conference on Indian-American affairs which was held in New Delhi in 1949. He is also a member of the college of electors of New York University's Hall of Fame and has received many honorary degrees.

The white-haired president has a quick smile and a quicker wit, and his friendliness has made him popular among his colleagues and students. The Georgian mansion which serves as the presidential home is always open to student groups and conferences meeting at the University.

Mr. Hancher's family shares his enthusiasm for the Church. His wife is president of the Woman's Auxiliary at Trinity Church and is active in the Girls' Friendly Society. His son, Virgil, Jr., a student at the University, is president of the Canterbury Club and his daughter, May Sue, sings in the choir. Their rector has called them the "perfect church family."

Mr. Hancher has written many articles which have appeared in educational and legal journals. Among his more technical and professional writings are articles such as Christianity in an Age of Power, The Art of Contemplation, Spiritual Values, and Religion and Education. A popular speaker at commencements and conferences throughout the State, he also uses these occasions to witness to his faith. Mr. Hancher was one of the speakers at the diocesan convention in May.

The Rt. Rev. Gordon V. Smith, Bishop of Iowa, has called him "one of the most outstanding and able laymen in the diocese, one who has made many valuable contributions to the Church through a continual and untiring witness."

FORTH—July-August, 1953

Life at Windham House

continued from page 11

candidates, which is a stiff, pedantic word for warm, human, and utterly feminine beings, for sincere, selfless, devoted service in the Church. It fosters sympathetic understanding of human needs. Our weaknesses and frailties, and we all have them and recognize them, remind us that we are only human beings striving after the Christian life. Our daily irritations and our frequent problems keep our feet on the ground, and give us a measure of understanding of each other's difficulties.

In Windham House I have found the answer to the question, *Am I my brother's keeper?* Co-operative living in the House, waiting at the table, cooking breakfasts which are sometimes burnt-offerings, corporate worship in the chapel, family prayers in the director's apartment, field work conferences, and Holy Communion are all a part of the life at Windham House. Here the world is brought together in Christ with Americans, both Negro and white, Indian and Japanese, all a part of the great vision of the Christian life at Windham House.

When I return to India, I shall carry this vision back with me and may it be given to many more of my countrymen to drink deep of this water of life. The strength given to me in my stay here, demands that I share these incalculable gifts with the Christian and non-Christian youth with whom I shall come in contact in my activities in India. Weak as I am, I have felt the call at Windham House to be a link between the great Episcopal Church in this country and the young, growing Church in my country. Many like me who have passed through Windham House shall rise up and call her blessed.

THE Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia (FORTH, May, page 6), will preach the sermon at one of the services at the Third National Jamboree of the Boy Scouts of America. The Rt. Rev. Donald J. Campbell, Suffragan Bishop of Los Angeles, will celebrate the Holy Communion for the assembled Episcopal Scouts.



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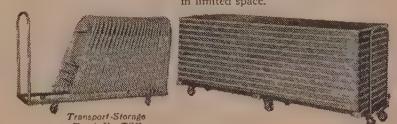
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Religion in Stamps



By GLENN EVERETT

THE beautiful bi-colored United States commemorative stamp honoring the International Red Cross reminds us of the basic Christian motivation of this great organization which has the cross as its symbol.

The history of the International Red Cross is that of man's first successful effort to apply the Christian ideals of charity across the boundaries of race, nation, and creed through a secular organization.

Nearly one hundred years ago, in 1854 Florence Nightingale, a brilliant and sensitive English nurse went to Crimea, in south Russia, where Britain and her allies were engaged in a war with the armies of the Czar. She was appalled by the unspeakable conditions of disease and suffering she found among the wounded there and returned home determined to do something about it.

Meanwhile, in 1859 Henry Dunant, a wealthy industrialist of Geneva, Switzerland, saw similar conditions in neighboring Italy during the War of Italian Unification. He organized a corps of volunteer workers to bring aid. Afterward he proposed that an organization be set up in advance to meet the needs of war and catastrophe.

In 1863, in co-operation with Miss

Nightingale and other pioneers, he promoted an international convention in Geneva. Inspiration for the symbol of the Red Cross came from the Swiss flag which has a white cross against a red background. The colors were reversed, and the new organization born at Geneva then had a neutral flag whose symbol, a red cross against a white field, conveyed very graphically its mission of charity and healing for the wounded, maimed, and homeless.

At first the idea of an organization that would minister to both sides on a battlefield without any distinction and that would solicit gifts in one nation to help those in another was greeted with scoffing by cynical Europeans. The reception in the United States was not enthusiastic even though the experience of the U.S. Sanitary Commission amidst the carnage of the Civil War showed graphically how much a relief organization was needed.

But the pioneer leaders of the Red Cross fought against indifference and cynicism and eventually their crusade triumphed. In 1881 President Garfield asked Congress to ratify the Geneva Convention (on treatment of prisoners of war) and a Congressional charter was granted

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MISSIONARY WINS WELL-EARNED CITIZENSHIP



CONGRATULATING the Rev. John M. Yamazaki, general missionary to Church's Japanese Americans, and Mrs. Yamazaki, is Judge Ernest A. Tolin, after the Los Angeles ceremony which made the couple citizens. Although Mr. and Mrs. Yamazaki have served the Church in this country since 1910, they only became eligible for citizenship December 24, 1952, when the restrictions on people born in oriental countries were removed.

to the American National Red Cross. It was a personal triumph for Clara Barton, a Civil War nurse who had worked for fifteen years to sell the idea to American civic and religious leaders. Miss Barton has herself been honored on American postage.

Each country now has a national Red Cross body, except Turkey which calls its organization the Red Crescent. These national bodies joined together formally in 1919 to form the League of Red Cross Societies. Every four years the International Red Cross conference meets. The most recent meeting was in November, 1952, in Toronto, Canada, in honor of which both Canada and the United States issued stamps.

Although devoted originally to concern for victims of war, particularly prisoners, the Red Cross has steadily expanded its peacetime work. Wherever a river rages out its banks or an earthquake levels the buildings of a city or a volcano erupts, even if it is 5,000 miles away in a spot that is hardly shown on the map, the Red Cross will be there.

The International Red Cross puts into daily operation the Parable of the Good Samaritan. Its triumph in winning worldwide support has been a triumph for the Cross.



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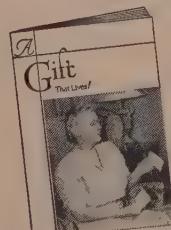


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Teach All Nations

continued from page 6

The son of a Navy man, Mr. Over lived in the Orient as a boy. He had no church background as a child, but in 1944, seeking affiliation with an established Church, he was baptized and confirmed in the Episcopal Church. A naval hospital corpsman for two and a half years, he graduated from the University of California in 1950 and from the Church Divinity School of the Pacific in 1953. Mrs. Over studied for a year at St. Margaret's House in Berkeley. They expect to go to Brent School in Baguio.

Many thousands of miles away from the Philippines on the other side of the Pacific Ocean, the Rev. Edwin C. Webster will begin his ministry in Almirante, the Panama Canal Zone. He received a B.A. from Ripon College in 1950, an M.A. from the University of Wisconsin in 1951, and a B.D. from Nashotah House, Nashotah, Wisc., in 1953. Mr. Webster was born in Fond du Lac; he is a communicant of St. Peter's, Ripon. The Websters have three children.

Six new missionaries and their families have been assigned to the Caribbean area: three to the Virgin Islands, two to the Dominican Republic, and one to Cuba. Appointment to the Virgin Islands is a homecoming for the Rev. Frank K. Barta, who was born there. The son of a prominent U. S. naval officer, he served in naval intelligence from 1943 to 1946 and graduated from Stanford University with a degree in history in 1950. He completed his theological training at the Church Divinity School of the Pacific this spring.

Also going to the Virgin Islands with their families are the Rev. Daniel J. Welty and the Rev. E. Lucien Malone, Jr. Mr. Welty, a former Methodist minister, has been rector of St. George's Parish, Astoria, N. Y., for the past three years. While working for a B.D. at Garrett Biblical Institute he became interested in the Episcopal Church. In 1947 he transferred to Seabury-Western Theological Seminary, at the same time finishing his credits for a B.D. at Garrett. In 1948 he was confirmed and ordained.

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FORTH—July-August, 1953

Teach All Nations

continued from page 30

Mr. Malone is a graduate of the University of Virginia and Virginia Theological Seminary. He leaves All Saints', Weatherford, Texas, for the Caribbean. He and the former Elizabeth Wheatley have five children.

The Rev. T. Hall Partrick (FORTH, June, page 26) and the Rev. William C. Buck begin their overseas missionary careers in the Dominican Republic. Mr. Partrick, a native of the Tar Heel State, has been rector of Christ Church, Albemarle, N. C., for the past four years. After graduating from the University of North Carolina in 1944, he was an ambulance driver with the American Field Service in Europe and India. He taught mathematics for six months before entering Virginia Theological Seminary from which he graduated in 1949. He now is completing his M.A. in church history at the University of the South.

A communicant of Christ Memorial Church, Mansfield, La., Mr. Buck graduated from General Seminary this May and from the Louisiana Polytechnic Institute in 1949. He will leave for the Dominican Republic in August.

The Rev. E. Pinkney Wroth, Jr. (FORTH, June, page 25) left last month for Havana, Cuba, to become dean of Holy Trinity Cathedral. The son of the former Bishop of Erie, he was chaplain of St. Alban's, the National Cathedral School for Boys, Washington, D. C., since his graduation from Virginia Theological Seminary in 1950.

A son of the Presiding Bishop, the Rev. Edmund Knox Sherrill, is one of the two missionaries going to Central Brazil. Mr. Sherrill has been assistant at Christ Church, Cambridge, Mass., since 1951. Before entering Episcopal Theological School he was, for a year, graduate secretary of the Christian Association of Yale University, from which he won his B.A. in 1947. In August, 1949, he married the former Elizabeth D. Bowker, a graduate of Smith College and Windham House. With their two small children, the Sherrills will go to Brazil in early fall.

The mission treasurer of Central Brazil will be Arthur H. Peacock, a communicant of St. Chrysostom's, Chicago. Until recently, he was budget control manager of the Continental Foundries, East Chicago, Ind.

Across the Atlantic to Africa the Church has assigned three new missionaries to Liberia. Elias W. Saleebey already has flown to Monrovia to become treasurer of the missionary district. A graduate of the University of Bridgeport, he received training for his new post while working in the Finance Department of the National Council.

Dr. William Orr of St. John's, Helene, Ark., expects to go to Cape Mount early this fall to head the staff at St. Timothy's Hospital. He is a graduate of the University of Arkansas School of Medicine and interned at John Sealy Hospital in Galveston, Texas.

Melvin Kenny's interest in Cuttinton College, Suakoko, was aroused when his wife came home from the Finger Lakes Conference in July, 1952, and told him of the need for a teacher there. Almost immediately Mr. Kenny made his interest known to the National Council. A member of the 1940 class of St. Lawrence University, he won his M.A. in education from his alma mater in 1950. He currently is doing further graduate study and does not expect to begin teaching general science at Cuttinton until early next year.

Each missionary who goes overseas is carefully chosen for the important task for which he volunteers. Not only do his sincerity and devotion as a Christian and his training for his work receive scrutiny, but also he and his family must pass rigid physical examinations. At the time of going to press the forty-one new missionaries have received their appointments, but, for some, final clearance is still contingent on receiving medical clearance.

THE Episcopal Church, which has nearly two and a half million members, is the seventh largest religious body in the United States. A survey shows that while the American population increased only 15 per cent between 1940 and 1950, Church membership rose 34 per cent.

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19 Church of the Air. CBS. 10:30-11 a.m., EDST
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6 Transfiguration
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15 Tenth anniversary, consecration of the Rt. Rev. John Thomas Heistand, S.T.D., Bishop of Harrisburg
16, 18, 19 Ember Days

20 Fifteenth anniversary, consecration of the Rt. Rev. E. P. Dandridge, D.D., Bishop of Tennessee

21 St. Matthew
24 Tenth anniversary, consecration of the Rt. Rev. Everett H. Jones, D.D., Bishop of West Texas

27 Church of the Air. CBS. 10:30-11 a.m., EST.
Fifteenth anniversary, consecration of the Rt. Rev. Henry D. Phillips, D.D., Bishop of Southwestern Virginia

28 Fifteenth anniversary, consecration of the Rt. Rev. Beverley Dandridge Tucker, S.T.D., Bishop of Ohio, retired

29 St. Michael and All Angels. Thirty-fifth anniversary, consecration of the Rt. Rev. Edward T. Demby, LL.D., Suffragan of Arkansas, retired. Fifteenth anniversaries, consecrations of the Rt. Rev. Malcolm E. Peabody, S.T.D., Bishop of Central New York; the Rt. Rev. Karl Morgan Block, LL.D., Bishop of California.

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By W. ROBERT INSKO
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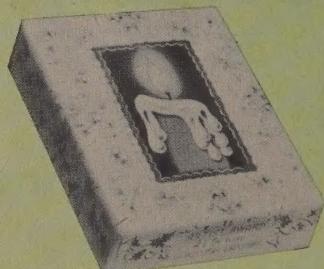
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